

Nishiyama draws on an impressively wide range of published and archival sources, most of them Japanese-language, although he also gives more than sufficient attention to English-language scholarship. One of the great strengths of Nishiyama's work is his use of interviews and unpublished personal letters (listed on pp. 201-202), which provide both on-the-ground perspective and a degree of personal color that keeps the work from becoming a stale institutional history. One figure who features prominently in the narrative is Miki Tadanao, an engineering graduate of Tokyo Imperial University who in the 1940s helped design the P1Y "Frances" bomber for the Institute for Navy Aeronautics, then spent the 1950s working on high-speed rail projects like the Shinkansen.

Nishiyama's analysis succeeds on the most basic level: the connections between the cutting edge of prewar aeronautical engineering and postwar high-speed rail projects are incontrovertible. The depth of the analysis is impressive, but proves at times to be a double-edged sword. The rich detail that Nishiyama brings to his accounts of these major engineering projects is invaluable, but occasionally overwhelms the larger argument of individual chapters. For instance, the story of the demilitarization of Yokosuka that opens Chapter 6 is fascinating, but its relevance to the primary topic of the chapter (the tension between civilian and former military engineers at the Japan National Railroad) is not immediately apparent. Aside from its occasionally deliberate pacing, *Engineering War and Peace in Modern Japan* is an extremely well-researched study that is of great value to historians of twentieth-century Japan and historians of aviation.

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Inventing the Way of the Samurai: Nationalism, Internationalism, and Bushido in Modern Japan. By Oleg Benesch. New York: Oxford University Press, 2014. ISBN 978-0-19-870662-5. Notes. Select bibliography. Index. Pp. viii, 284. \$99.00.

Popularly understood inside and outside of Japan as a martial ethic guiding the samurai warrior class, *bushidō* is a difficult topic to explain. Scholars of Japan have long said that no such overarching ideology ever guided samurai behavior. Karl Friday and G. Cameron Hurst have written excellent essays on the subject, and Thomas Conlan's *State of War* shows that actual warrior loyalty in fourteenth century Japan was based on the ability to deliver rewards rather than any codified ethos. Any reading of Japanese warfare through the beginning of the Edo period should convince that loyalty and honor are notable by exception, not rule.

And yet, *bushidō* exists everywhere from martial arts to video games to political rhetoric. *Bushidō* is decried as responsible for Japanese military aggression and atrocities in World War II and praised as the engine of postwar economic recovery and the stoic response shown by Japanese people in the face of natural and nuclear disasters. As the "soul of Japan," *bushidō* presents a brush to paint the Japanese

character as broadly as one could wish. *Bushidō* may not have been an ancient ethic encoded in the DNA of the Japanese, but pointing to its absence in the age of samurai warfare unfortunately does not convince those who note its presence since the middle of the Meiji period.

This is why Oleg Benesch's contribution is so valuable. Rather than stressing the non-existence of a samurai code in pre-modern Japan, Benesch examines the intellectual genesis of *bushidō* as an ideological concept in nineteenth century Japan. Convincingly demonstrating *bushidō*'s beginning as a nostalgic Japanese counterpart to Western ethics like chivalry and "gentlemanship," this book provides the explanation of a "start point" for the concept that has been missing from the debate. The multiplicity of voices that gave rise to an agreed upon existence of an ethic called "*bushido*" failed to agree on what defined that ethic. This conceptual ambiguity, Benesch argues, has allowed for reinvention, keeping *bushidō* alive through the diversity of its interpretations.

Showing an impressive command of the literature, Benesch deftly navigates the reader through the pre- and postwar ideological *bushidō* discourse. Beginning with a discussion of *bushidō* as a localization of Western traits Japanese observers wished to cultivate in their own country, followed by nationalist appropriation as an imperialist mantra of loyalty, finally to postwar re-conception and rehabilitation, Benesch traces the complicated intellectual discourse in seven chronological chapters. Each chapter stands alone as a discussion of *bushidō* during a certain period of time, with solid introductions and conclusions introducing and summarizing trends during each period. While this approach can be somewhat repetitive when reading the book as a whole—for instance when popular culture trends do not change significantly in consecutive periods—individual chapters can be assigned in the classroom with little loss of context. This also makes the work more accessible to those not specializing in Japanese history, as the chapter summaries reinforce points hard to follow without a more specialized background. There are some orthographic and printing errors here and there in the text that should be fixed in future printings but which do not detract from the content.

Benesch's history of *bushidō* as an invented tradition with an ideological character delivers on the title's promise. Students of intellectual history will appreciate the example of an idea created, branded as tradition, and then variously applied by multiple ideological positions. Modernists will benefit from Benesch's explanation of the Imperialist appropriation of *bushidō* as a tool for militarization of the population through World War II. And Japan specialists are finally armed with a full argument against *bushidō*'s historicity.

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